

Linguoculturology as a complex field of scientific knowledge

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Annotation: The article discusses the specifics of the methodology of linguacultural. The possibility of linguacultural and the role as an independent section in linguistics are determined.

Key words: linguistics, cultural studies, linguacultural, language, culture, cognitivism, culture, philosophy, knowledge

The current state of the humanities and the objective conditions of a constantly changing world require a new understanding of the long-known, but relevant for today, problems. Therefore, the interest shown by scientists in such a scientific direction as linguacultural is natural. This article considers issues related to the development and current state of linguacultural in line with cognitivism - a scientific direction that studies the human mind, thinking and mental processes associated with them. Cognitivism has deep roots going back to antiquity, but in line with the current provisions of cognitive science, old questions sound new. This direction combines the areas of such knowledge as philosophy, cognitive psychology, anthropology, cognitive linguistics and linguacultural, in particular, there is a section in philosophy that specifically studies the theory of knowledge - epistemology. An important concept of cognitive linguistics is cognition, which includes knowledge and thinking in linguistic representation. Cognitive linguistics arose as a result of overcoming the provisions of structural linguistics, which were based on the analysis of interlinguistic representations. The immanent approach did not consider the activity nature of the language and its participation in the processes of human life. With the advent of such disciplines that emerged at the intersection with linguistics, such as sociolinguistics, psycholinguistics, ethnopsycholinguistics, linguacultural and cognitive linguistics, which illustrated the inadequacy of the immanent approach, a turning point occurred in the views of modern linguists. A person comes to the fore - a person's knowledge of himself through language, i.e. transferring the interest of scientists from the object of knowledge to the subject - the study of man in language and language in man. The framework of the modern anthropocentric paradigm significantly expands the boundaries of linguistics and makes it possible to consider language from the standpoint of its participation in human cognitive activity and intercultural communication. Scientists recognize that it is on the positions of anthropocentrism that cognitive linguistics, linguoculturology and ethnopsycholinguistics develop. A number of linguists believe that cognitive linguistics and linguoculturology should develop within the same general scientific area, in particular, they call this area a "cognitive federation of sciences". Linguoculturology in the light of the anthropological paradigm among the most developed areas of knowledge - linguosociology, linguopsychology, etc. is at the stage of further formation and development. The development of linguoculturology can be represented as an explication of the basic principles and ideas of philosophy, cultural studies and linguistics. IN AND. Postovalova sees the future image of linguoculturology in its dependence on the significance of the phenomena of culture, language and the activity of linguistic processes in the sphere of culture.

The information received in the course of cognitive activity comes to a person in different ways, while the subject of consideration in cognitive linguistics is that part of it that acquires its expression in linguistic forms. Cognitive linguistics deals with important theoretical problems about how our knowledge about the world is stored, how it is systematized and structured in the language in the process of intralingual and interlingual communication. Each person belongs to a certain national culture, including national traditions, language, history, and literature. Economic, cultural and scientific contacts between countries and their peoples make relevant topics related to the study of intercultural communications, with the study of the relationship between languages and cultures. Even E. Sapir wrote: "Language is a guide that is becoming

increasingly important as a guiding principle in the scientific study of culture.” The tendency towards the interpenetration of various branches of scientific knowledge is one of the defining characteristics of the science of the twentieth century. In the field of the humanities, the expression of this desire for synthesis was the activation of cultural studies, i.e. studies of the phenomenon of culture, which includes all the diversity of human activity and its objectified results.

Currently, linguoculturology is one of the leading areas of linguistic research, its rapid formation and development is observed. explains this phenomenon for several reasons.

- Firstly, it is the rapid globalization of world problems, the need to take into account the universal and specific characteristics of the behavior and communication of various peoples in solving a wide variety of issues, the need to know in advance those situations in which there is a high probability of intercultural misunderstanding, the importance of identifying and accurately designating those cultural values that underlie communication.
- Secondly, this is an objective integrative trend in the development of the humanities, the need for linguists to master the results obtained by representatives of related branches of knowledge (psychology, sociology, ethnography, cultural studies, political science, etc.).
- Thirdly, this is the applied side of linguistic knowledge, the understanding of language as a means of concentrated comprehension of collective experience, which is encoded in all the richness of the meanings of words, phraseological units, well-known texts, etc., and this experience is the essence of the studied foreign language.

Due to the fact that linguoculturological research is actively carried out by many domestic and foreign scientists (A. Vezhbitskaya, R.M. Keesing, V. Maslova, V.I. Karasik, S.G. Vorkachev and others), there are many definitions of this area of linguistic research. Linguoculturology is "a humanitarian discipline that studies the material and spiritual culture embodied in a living national language and manifested in linguistic processes." It allows you to establish and explain how one of the basic functions of the language is carried out - to be an instrument for the creation, development, storage and transmission of culture. Its goal is to study the ways in which language embodies in its units, preserves and transmits culture. Summing up the above, it should be noted that a generalized version of the tasks of linguoculturology is the following: the study and description of language and culture in their interaction.

The methods of linguoculturology are a set of analytical techniques, operations and procedures used in the analysis of the relationship between language and culture. Since linguoculturology is an integrative field of knowledge that incorporates the results of the study of cultural studies and linguistics, ethnolinguistics and cultural anthropology, a complex of cognitive methods and attitudes is used here, grouped around the semantic center "language and culture". In the process of linguistic and cultural analysis, the methods of cultural studies and linguistics are used selectively. In linguoculturology, one can use linguistic, as well as culturological and sociological methods - frame analysis, narrative analysis dating back to V. Propp, field ethnography methods (description, classification, etc.), open interviews used in psychology and sociology, the method of linguistic reconstruction of culture used in the school N.I. Tolstoy; it is possible to study the material both by traditional methods of ethnography and by the methods of experimental-cognitive linguistics, where native speakers are the most important source of material. So, despite the fact that in the theoretical and methodological foundations of linguoculturology there are still many conflicting views and debatable issues (definitions of terms, a more precise definition of the subject and methods of research, etc.), the definition of linguoculturological research as the study of language in close connection with culture remains generally recognized. in the system of sciences of humanitarian knowledge, the characteristic features of which are complexity, verbal and cognitive representativeness, national and cultural specificity, etc.

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